

2010 CATECHETICAL INSTRUCTION #12
A SERIES ON THE
PROPOSED CHANGES TO THE ROMAN MISSAL
(Order of the Mass)
 (Effective: First Sunday of Advent 2011)



THE EUCHARISTIC PRAYER

Institution Narrative

The Memorial Acclamation comes just after the part of the Eucharistic Prayer, when the priest repeats the words of Jesus from the Last Supper. This is a critical part of the Mass, very dear to the heart of Catholics. Usually, we can hear the Church become more attentive as the priest speaks the words of Christ, lifts the consecrated bread and wine, and genuflects in adoration. Some of the words we hear at this time will also change. Using Eucharistic Prayer III as an example, notice what the priest says as he picks up the bread:

Eucharistic Prayer III <i>Institution Narrative</i>	On the night he was betrayed, he took bread and gave you thanks and praise . He broke the bread, gave it to his disciples, and said : Take this, all of you, and eat it: this is my body which will be given up for you.	For on the night he was betrayed he himself took bread, and giving you thanks he said the blessing , broke the bread and gave it to his disciples, saying : Take this, all of you, and eat of it: for this is my Body which will be given up for you.
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Likewise, you will notice the word *chalice* used instead of *cup* in the next portion of the Institution Narrative. This matches our common way of referring to the vessel on the altar; it highlights the ceremonial use of the vessel even at the Last Supper; and it matches the frequent appearance of the word *chalice* in the Bible.

Eucharistic Prayer III <i>Institution Narrative</i>	When supper was ended, he took the cup . Again he gave you thanks and praise , gave the cup to his disciples, and said :	In a similar way , when supper was ended, he took the chalice , and giving you thanks he said the blessing , and gave the chalice to his disciples, saying :
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Take this, all of you, and drink from it: this is the **cup** of my blood, the blood of the new and **everlasting** covenant. **It will be shed** for you and **for all so that sins may be forgiven**. Do this in memory of me.

Take this, all of you, and drink from it: **for** this is the **chalice** of my Blood, the Blood of the new and **eternal** covenant; **which** will be **poured out** for you and **for many for the forgiveness of sins**. Do this in memory of me.

The covenant is called “*eternal*” instead of “*everlasting*” in the new translation. In English, *everlasting* means something like “long-lasting.” It refers to something within the confines of time. However, *eternal* is beyond any possible measurement of time. The duration of God’s covenant with us cannot be measured.

Instead of *shed* the revised translation uses *poured out*. Jesus did not merely shed blood at the infliction of his wounds; he poured out his blood for us. The Passion is not just something that happened to Jesus, but something he freely chose to undergo.